

# Traditional Livelihood Pattern and Education of the Tribal: A Study of Pottangi Village in Koraput District

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## **Abstract:**

Odisha hosts the largest number of tribal communities with 62 including 13 Particularly Vulnerable Tribal Groups (PVTGs). Tribal economy is affected by poverty due to ignorance of efficient technique of exploiting natural resources, lack of capital for investment and illiteracy. They have been depending upon their traditional pattern of livelihood which can't fulfill their basic requirements especially food, health facility, shelter and education of their children. This paper highlights how traditional pattern of livelihood among tribal has failed to avail even formal education to the children of the tribal in Pottangi village of Koraput of Odisha. This work has been done by both primary and secondary data. Purposive random sampling design has been adopted to do this work. This paper analyzed how presently tribal of the study area are dependant on the traditional pattern of livelihood and therefore can't be able to carry on the formal education of their children. From the study, it is found that there is significant relation between present pattern of livelihood of the tribal in the study area and education status of their children. And it badly affects the education of the children. To cure the issue the government should responsibly execute the favorable schemes and skill development programmes to make these schemes practical and fruitful).

**Keywords:** Livelihood, Development, Education, Tribal, Illiteracy, Government.

## **Introduction**

The tribal constitute 8.6% population and 705 ethnic groups in India and are multi-dimensionally deprived even compared to the dalits. Being culturally distinct and spatially alienated, the dawn of independence witnessed a sharp difference in the policy approach towards them. Mr. Verrier Elwin pitched for isolation and for preserving their cultural identity, while Prof. G.S. Ghurye strongly argued for their integration to the mainstream. Sandwiched between such ideological positions, the Indian states took baby steps to ramp up the socio-economic conditions of the tribal. 70 years later, most of them remain trapped in the quagmire of poverty, illiteracy and indignity. Their displacement from land, deprivation from forest rights and exploitation by predatory MNCs, has in a sense triggered Maoist violence. The tribal seek justice through undemocratic methods and this is often repulsed with brutal police action.

Odisha is distinctive not only in terms of very high concentration of tribal population but also hosts the largest number of tribal communities with 62 Scheduled Tribe communities including 13 Particularly Vulnerable Tribal Groups (PVTGs) with each one different from each other. According to 2011 Census,

the tribal population of the State was 95,90,756 constituting 22.85% of the total population of the State and 9.66% of the total tribal population of the country (Ghadai, 2016)<sup>1</sup>. Odisha has the third largest concentration of tribal population in the country. The Human Development Index (HDI) of the tribal show that their condition continues to be much lower compared to the rest in terms of visible parameters like education, health, income, etc. The Scheduled Tribe population registered poverty rates significantly higher than the rest of the population.

Tribal population is ethnic in composition, smaller in size having subsistence economy based on forest, wages and shifting cultivation. Shifting agriculture on unproductive and uneconomic holdings under un-irrigated condition in the undulating terrains with traditional skill and primitive implements raise only one crop during the monsoon, and therefore, they have to supplement their economy by other types of subsidiary economic activities. They have simple technology, simple division of labour, small-scale units of production and no investment of capital. The production, distribution and consumption are limited to the family. The ability of a household to command sufficient resources for food and basic needs is largely dependent upon social, material and economic conditions (Chhotray, 2004)<sup>2</sup>. Tribal economy is affected by poverty of the physical environment, ignorance of efficient technique of exploiting natural resources and lack of capital for investment, therefore, lack of food security is a major problem for them. Lack of purchasing power to buy ration has further forced them to take alternative foods like mango kernels and wild fruits and roots which has led multiple deaths in Kashipur block under Raygada district in 2001 (Nayak, 2002)<sup>3</sup> and in Daringbadi block of Kandhamal district of Odisha in 2024 (Times of India, 2024)<sup>4</sup>. Further, the traditional livelihood pattern has also affected badly to the status of education among the people. In this work an attempt has been made to examine the livelihoods pattern of the people and its impact on status of formal education of the tribes of Pottangi village of Koraput districts of Odisha.

### Research Problem

India has huge natural resources. But they are not utilized properly. For which people cannot get the benefit of them. Especially, tribals cannot get the benefit for which they continue their life with abject poverty. Further, the tribal are accustomed with conventional pattern of livelihood, so they cannot earn much money and can't afford money for getting education for them as well as their children. So the status of education of tribal has been low due to traditional livelihood pattern among the Pottangi village of Pottangi block in Koraput.

### Literature Review

The data mining and review process helped researcher to get deep insights about the problem of the study which enabled to carry out the research properly in the right direction. The literature pertaining to livelihood practices of tribal were reviewed for the present paper and summarized systematically.

Basavarajaiah et.al. (2020)<sup>5</sup> in their research work on 'Tribal livelihood status in Western Ghats' analyzed the prevailing poverty, hunger and deprivation situation of tribal. Their study reveals that, in spite of many development plans and policies executed for tribal, no eye-catching growth is noticed in their socio-economic status and livelihood patterns among tribal.

Tewari et.al. (2020)<sup>6</sup> in their research article on 'Van Raji Primitive Tribe from Uttarakhand, India', present the livelihood and land usages patterns. Their study reveals that temporal changes in

livelihood practices along with land use pattern had been forced them to acquire alternative livelihood means. Low educational status, poor technical skill, poverty, small land holdings among Van Raji tribe leads to low income and low nutritional status. Study also evidenced that livelihood in tribal areas has been vulnerable to factors like climate change, unemployment and poor.

The study by Dash,et.al.(2018)<sup>7</sup> discussed generating livelihood for tribal youth through agricultural development. The authors explains that the tribal youth have lot of potential but due to lack of awareness and technical skills they were unable to reap the benefits. Their study also suggests that only education can bring overall change and uplift livelihood among tribal youth.

Venugopal et.al.(2018)<sup>8</sup> in their research paper on fishing communities discusses about impact of environment on traditional livelihood practices. They reveals that how environmental disruptions threaten the livelihood practices and also explained how subsistence communities adopts livelihoods. Simon (2016)<sup>9</sup> in his research article on ‘Land laws, livelihood and human security of tribes’ analyzed the land alienation process, laws and policies in tribal regions. The author explains inner relationship among land laws and livelihood patterns and its regularity and security among tribal groups in India. This work also discussed about tribal land regulating issues along with rights over forest and forest products and finally concludes that despite of numerous laws and regulations tribals were facing lots of hurdles to overcome the land alienation problem.

Chowdhury, et.al. (2022)<sup>10</sup> observed that for eight months, the tribes rely on the forests, and for four months, they rely on agriculture. Girls between the ages of 4 and 6 have been observed assisting their parents in the harvesting of forest products. In this case, parents are unable to spare their daughters or the labor force by allowing them to attend school. When a family is struggling financially, prioritizing a girl's education takes a backseat. Distances from school tend to increase beyond class V, and parents believe it is a risky child to walk far.

Tatpati et.al. (2016)<sup>11</sup> in their research paper discussed about the Dongria Kondh's livelihood system in Niyamgiri forest range. The paper highlights that the arrival of mining proposal arose threats among inhabitants of Niyamgiri range particularly among Dongria Kondh people of that regions.

Thakur (2009)<sup>12</sup> in his work states that Tribal communities are considered the poorest, most economically and socially marginalized groups. Women in these social groups have the worst living conditions when compared to their male counterparts. It discussed the position of women, stating that people are two different humans born with different gender, both are equally as important, and yet women are always managed as the second and softer section of society, requiring various means and measures to improve their status. Tribal women are sometimes overlooked; more attention must be paid to this oppressed, oppressed, and disadvantaged group of people.

### **Research Question of the Study**

- What are the sources of income of the tribal of Pottangi village of Koraput?
- Is the income of tribal sufficient to support their family?
- Can the tribal spend required money for the education of their children?

### **Hypothesis of the Study**

Hypothesis means doubtful question raises in the mind of the researcher about the research problem which need to be proved or disproved. The present researcher framed the hypothesis as follows:

H<sub>0</sub>: There is no significant relation between present livelihood pattern of tribal of Pottangi village of Koraput and status of formal education.

### Objectives of the Study

The objective means the way researchers adopt to prove or disprove the hypothesis. For any research study fixing the objectives definitely be helpful for researcher to prove the hypotheses. So, in the present study, the researcher has following objectives:-

1. To study the concept and background of the research problem.
2. To study socio-economic-educational status of the tribal of Pottangi in Koraput in particular and Odisha in general.
3. To study the livelihood pattern of the tribal of Pottangi village and its impact on their formal education.
4. To study the perception of the tribal of Pottangi village of Koraput in relation to their status of formal education.

### Research Methodology

This work is based on both theoretical and field work. The theoretical aspect of the works is based on secondary data from the books, articles in journals, newspaper, reports, internet sources etc. The primary data have been collected based on interview method, group discussion and PRA (Participatory Rural Appraisal). For interview, printed structured schedule of questions have been administered on the respondents in the sample area i.e. Pottangi village of Koraput selected by Purposive Random Sample Design. The researcher has collected the data from 50 respondents. The collected data are coded, tabulated, and analyzed through the computer and the SPSS software (Statistical Package for Social Science) by using simple statistics like percentage, mean, median and standard deviation etc. In short, the work has become scientific, behavioral, and triangular.

### Conceptual Framework

One of the widely used and often quoted definitions of the term 'sustainable livelihood' (SL) was put forth by Robert Chambers and Gordon Conway. The verbatim definition is as follows: "A livelihood comprises the capabilities, assets (stores, resources, claims and access), and activities required for means of living. A livelihood is 'sustainable' when it can cope with, and recover from stresses and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities to the next generation: and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term" (Chamber & Conway, 1992)<sup>13</sup>.

Livelihood is an umbrella term which is defined as the arrangement of one person's living, which includes different capabilities of people along with assets, food, income, shelter as means of basic necessities for one living in society. Along with food and shelter it also encompasses a number of parameters for livelihood setting like clothing, cultural values, social relationships and bonding with others. Hence, livelihood can be best defined as the one's methods and meaning of arrangement for living in this materialistic world.

A livelihood is said to be sustainable when a person is able to overcome various natural and socio-economic stresses and find the way of living again by enhancing wellbeing with hopes and aspirations for future. A sustainable livelihood is defined by the UN Economic and Social

Commission for Asia and the Pacific (UN-ESCAP, 2008)<sup>14</sup> as having “the ability to cope and recover from unexpected events, while at the same time enhancing current and future capabilities” The livelihood practices of tribes in India are poor and much more dependent upon forest and agriculture based with no technical skills. All their livelihood related activities are only confined to agriculture based products along with natural forest products. Despite of different sex, age, young, old status of life, all tribes are occupied with these primary means of living systems. Tribal livelihood is mainly primitive in nature which is more focused upon surrounding natural resources along with minor forest-based products and agriculture. Tribes are the best reservoirs of forest as they know how to use forest for their livelihood. Odisha is famous for its tribal concentration and there are 62 tribal groups inhabiting indifferent parts of the state. Out of 75 particularly vulnerable tribal groups (PVTGs) recognized by government of India, Odisha is homeland for 13 PVTGs and Kondh is one among them (Census, 2011)<sup>15</sup>. Koraput is considered as home to Kondh, Poraja, Gadaba tribe. Shifting cultivation (podu chasa) is widely practiced by tribal where a patch of land is cleared and planted for a period of time after harvesting over the land; it was left unplanted and moved to different land for fresh cultivation. Horticulture is also practiced by them along with shifting cultivation in small scale. The products which have been yielded by them are sold in their local markets and bazars. Since, they are forest dwellers; they depend upon hunting of forest animals along with collection of minor forest products. Tribal spend large share of their money on food, religious affairs and shelter. Their food habits, nutritional intake and cultural aspects are different from other communities of societies. However, with their low income strategy they are determined to save their all socio-cultural aspects of life and tried to maintain their livelihood practices hardly. For the last few decades, the violation of human rights along with violation of livelihood dependency of tribal’s on forest got concerned by policy makers and other governmental and non-governmental institutions for better upliftment of status of tribal livelihood. Therefore government has taken much more concern through different plans and policies for the overall development of tribal.

### **Problems of Tribal Livelihood and Education**

There are many critical issues and problems in the field of tribal education. Some of the important are as follows:

1. **School Curriculum, Medium of instruction:** Medium of instruction is one of the important constraints of tribal children which prevents them access to education. School curriculum is also not convenient for the tribal children.
2. **The Location school from the Village:** The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighboring village.
3. **Infrastructure Problems:** Certain infrastructural inadequacies like lack of accommodation for library and reading room, workshops, teachers’ common room, rooms for indoor games, developed playground, septic latrines, modern educational aids, and audio- visual gadgets and poor state of maintenance of existing infrastructure not only causes inconvenience to the students and teachers, it is also reflected in lack of interest and attachment of the tribal students in the educational situation.
4. **Health Problem and Existing Health care facilities:** Lack of health awareness and healthy habits causes regular health problem for the tribal children. Traditional health facilities also restrict them from good health.

5. **Holiday pattern and school timings:** Some of the tribal parents need the help of their children in household work and help at the time of harvest but the holiday pattern and school timings is not suitable to them.
6. **Family, friends and Relatives:** Some tribal families interrupts their schooling going children's studies time and again by recalling them from the schools to attend emergencies, socio-religious functions and economic activities. They also allow children to overstay at home after vacations neglecting their studied.
7. **Economic Condition of parents:** The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
8. **Attitude of the parents:** As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
9. **Teacher Related Problems:** In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
10. **Lack of Proper monitoring:** Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department. .

#### **11. Issues related to their livelihood practices:**

##### **(a) Crop failure:**

Tribal mostly relies on shifting cultivation to derive his large part of food and nutritional needs. The success of the shifting cultivation and good harvest returns from it depends on number of factors like inactive monsoon, soil erosion, wild animals attack on crops and climate. Even they get good harvest they do not get good price when they sell their agriculture produce in the market. On top of existing problems the pandemic COVID-19 caused lot of hardship due to area movement restrictions. Hence, the shifting cultivation returns are unpredictable.

##### **(b) Sale of agriculture and forest produce:**

Once upon a time there was huge demand for Minor Forest Produce (MFP) but due to advancements in technology and modernization new synthetic products and packed foods penetrated into market and lessen the demand of MFP of tribes. Earlier Siali leaves along with kendu leaves were used as plates or containers in many social gatherings, festivals and religious occasion for serving foods among number of communities were vanished and replaced by paper and plastic plates and cups. They are not getting minimum supportive price for their MFP at government shops and in the open. Forest dwelling communities like tribals livelihood was mainly backed by food collection and gathering face lot of hardships now a days. Sale of turmeric, tamarind, ginger, Myrobalan (harada) and bahada by tribals in local markets is also decreased due to dependency of people on other substitute products available in big grocery shops and supermarkets.

##### **(c) Inadequate support and Lack of education and technical skills:**

The situation faced by tribal people related to their livelihood sustenance is lack of adequate support from any institutions. Despite number of plans and policy formulations, their practical execution in real sense is not seen. Lack of education and technical skills among younger generation further pushed them to corners and makes them more lethargic. They are also not able to work for any industries and offices because of their illiteracy and lack of technical knowledge.

##### **(d) Loss of livelihood and adoption of diversified livelihood:**

Transformation is inevitable and no community is unaffected from process of modernization, globalizat-

ion and liberalization. Tribal people have constantly faced challenges of modernity as well as cultural interference. Their livelihood system was under threat and they are not able to cope up with new challenges and changes in their lives. But they are adopted different livelihood practices which deviates from their own livelihood systems due to some issues related to livelihood like low income, inadequate support from government institutions, little agricultural lands, to meet their daily basic needs, small returns from agriculture and horticulture practices. Diversified livelihood practices have been come with new means of living like they are working as day laborers, wage laborers and rearing cattle.

**Findings and Analysis**

The researcher has collected the data from the sample study area i.e. Pottangi village under the district of Koraput. This has been selected by purposive random sampling method. The researcher interviewed 50 respondents with limitation to time, money and situation. During collection of the data she was very sensitive to the respondents. Initially she has tried to build up good rapport before the respondents and tried to collect reliable data on the topic.

The researcher during the study found that the tribal people are specially engaged themselves in four occupations for their livelihood like traditional agriculture, animal/ livestock rearing, collection of NTFP and wage laborer. She also found and interviewed the persons with illiteracy, primary qualified, upper primary qualified, higher secondary qualified and above.

**1. Study on Agriculturer Respondents**

Settled agriculture is one of the primary components of the tribal households. The land holding is quite less, many of them cultivate in sloppy lands (Dangar), and specifically single crop in Kharif like (finger millets, Arhar, Maize) oil seeds like sunflower, groundnut and depends on (Podu Chasa) shifting cultivation in the forest. A smaller land entitlement, lesser agricultural productivity and marginal income levels led to increase indebtedness, trapping tribal into a vicious cycle of poverty. Tribal agriculture is characterized as lesser input driven, predominantly lesser chemical uses, Indigenous seed uses, subsistence farming, Indigenous Tribal Knowledge, labour intensive, lesser marketable surplus and limited access to organized markets. Female labour is a dominant factor as most of the labour intensive work done by female like (harvesting, threshing etc.) From the study it is found that out of 50 respondents interviewed, 31(62%), 7(14%), 5(10%), 4(8%), 3(6%) were illiterate, primary qualified, upper primary qualified, secondary qualified and higher secondary qualified respectively. Out of these, 4(12.90%) illiterate, 1((14.28) primary qualified, 1(20%) upper primary qualified, 1(25%) secondary qualified, 1(33.33%) higher secondary and above qualified are engaged in agriculture. From the above statistics it is clear that comparatively higher qualified persons are engaged in comparatively higher grade of job. Further, their children are continuing education. And who accepted lower grade job as their livelihood have become unable to afford the education to their children. The detailed statistics has been shown in table no 1 and chart no1.

**Table No 1. Statistics showing Number and Percentage of Agricultural occupant among Tribal Respondents.**

Education	Illiteracy	Primary	Upper Primary	Secondary	H. Secondary &>
<b>No &amp; % of Agriculturer</b>	4(12.90%)	1(14.28%)	1(20%)	1(25%)	1(33.33%)

(Source: Data collected by interview)

Also statistics shows due to poverty in Odisha 54-56% of tribal had lost to non-tribal their entitlements through mortgages, forcible possession on land, migration of refugees, mortgages. As in many cases tribal lost possession to non-tribal on productive land, they managed by cultivating poor quality land, more over natural calamities worsen the condition (Mishra, 2020)<sup>16</sup>.

**2. Study on Livestock Rearer Respondents**

Animal wealth is one of the livelihood components of tribal. Specifically in Koraput context the Bonda tribe and Kandha tribes depends upon Backyard poultry with average folk size 8-10 numbers of birds during period of festivals or immediate need of cash tribal sell their livestock in nearby markets. Likewise they do gotery and sheep rearing. Cow is reared only for farm practices not for commercial purpose as tribal belief it to be unethical. Tribal have literally no access to vaccination of their livestock, better fodder, health care facility. There is lack of improved practices; farmers are only rearing animals for subsistence purpose. From the study, it is found that out of 09, 5(16.12%) illiterate, 1(14.28%) primary qualified, 1(20%) upper primary qualified, 1(25%) secondary qualified, 1(33.33%) higher secondary and above qualified are engaged in livestock rearing. Here also it is found that comparatively more higher qualified person choose better job. The detailed statistics has been shown in table no 2 and chart no1.

**Table no 2 Statistics showing Number and Percentage of livestock farmers among Tribal Respondents.**

Education	Illiteracy	Primary	Up. Primary	Secondary	H. Secondary &>
<b>No &amp; % of livestock farmer</b>	5(16.12%)	1(14.28%)	1(20%)	1(25%)	1(33.33%)

(Source: Data collected by interview)

**3. Study on NTFP Collector**

Forest resource is one of the major livelihood providers to the tribal. They regularly collect NTFP (Non timber forest product) like Saal leaves, Lac, Tamarind, Kangu, Honey, Jack fruits, timber, bamboo, gum resins, mushroom, grasses for sweeping sticks etc. from forest and sell it in nearby markets. They approach forest in group, march for miles in to the forest for collection. Though there is MSP issued for NTFPs of various types, small collectors still cannot access to Minimum Support Price (MSP); if no concrete plan for procurement has not been set. Due to lack of processing facility, storage infrastructure, proper formal market, monopoly of traders, these NTFP products could not reach their real sense value. From the study, it is found that out of 18 respondents, 12(38.70%) illiterate, 3(42.85%) primary qualified, 1(20%) upper primary qualified, 1(25%) secondary qualified, 1(33.33%) higher secondary and above qualified are engaged in NTFP collection. It is found that comparatively lower qualified persons choose lower grade job and keep their children distant from formal education. The detailed statistics has been shown in table no 3 and chart no1.

**Table no 3 Statistics showing Number and Percentage of livestock farmers among Tribal Respondents.**

Education	Illiteracy	Primary	Up. Primary	Secondary	H. Secondary &>
<b>No &amp; % of NTFP collector</b>	12(38.70%)	3(42.85%)	1(20%)	1(25%)	1(33.33%)

(Source: Data collected by interview)

#### 4. Study on Wage Labourer

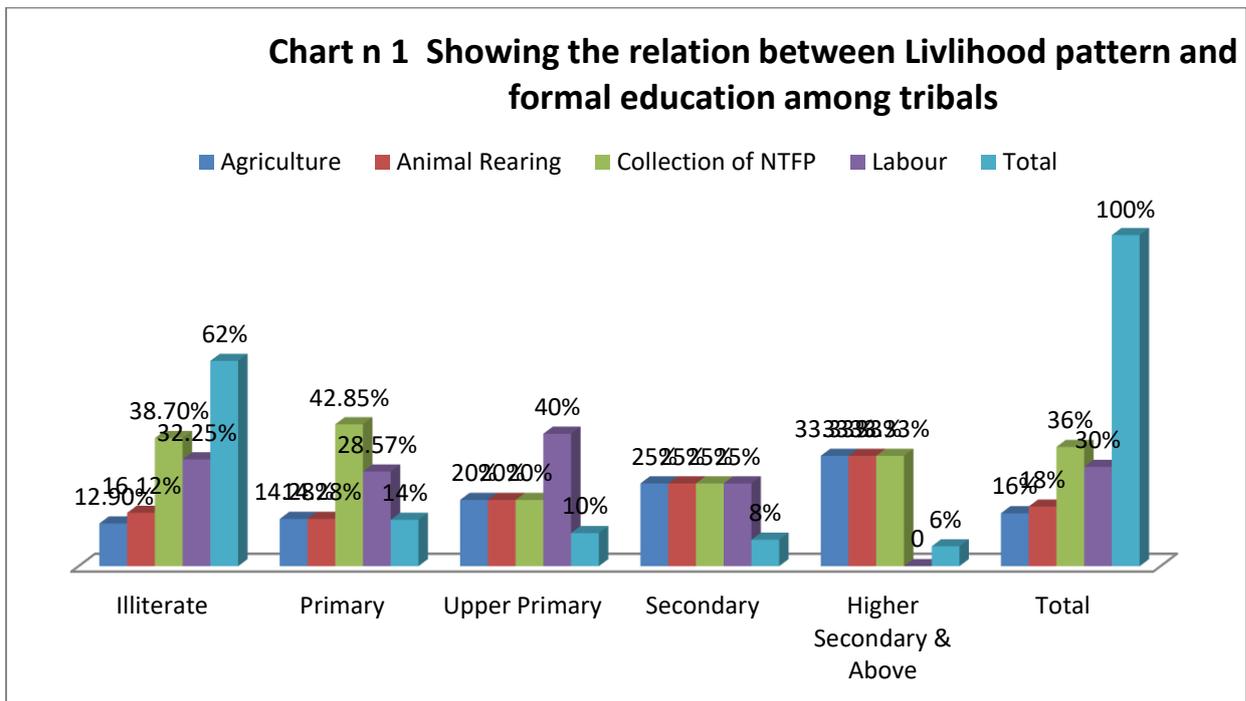
One of the major components of livelihood for tribal is labour work that too majorly unskilled labour work in nearby settlement or with panchayat or line departments under MGNREGA. Many of the tribal went to nearby block head quarter in the morning for get engaged in various kind of labour work.

**Table no 4 Statistics showing Number and Percentage of livestock farmers among Tribal Respondents.**

Education	Illiteracy	Primary	Up. Primary	Secondary	H. Secondary &>
No & % of labourer	10(32.25%)	2(28.57%)	2(40%)	1(25%)	Nil

(Source: Data collected by interview)

Many of them work as farm labour in leased land or as a share cropper in others field. Due to lack of available industrial arrangements, productive work opportunity, lack of required skills or vocational training and less remuneration from agriculture many of the tribal migrate to nearby states like Andhra Pradesh, Tamilnadu, and Karnataka in search of livelihood, which has resulted a severe migrant crisis in the district. From the study, it is found that out of 15 respondents, 10(32.25%) illiterate, 2(28.57%) primary qualified, 2(40%) upper primary qualified and 1(25%) secondary qualified are engaged as labourer.



(Source: Data collected by interview)

It is found that comparatively lower qualified persons choose lower grade job and keep their children distant from formal education. It means more illiterate persons choose occupation of wage labourer and due to low income become unable to continue the education of their children. The detailed statistics has been shown in table no 4 and chart no1. From above discussion and analysis it is proved that there is

relation between pattern of livelihood and formal education of the children in the study area. So the null hypothesis of the researcher is rejected and alternative is accepted.

Again, the researcher has also examined how low grade job earns low income and ultimately low earner parents became unable to continue the education of their children. From the study it is revealed that either due to illiteracy, primary, upper primary and secondary educations the tribal of Pottangi in particular and tribal of Koraput in general accepted the low graded traditional occupations or vice-versa.

**Table no 5 Statistics showing low/traditional pattern of livelihood has low income.**

Monthly Income	Rs. 1-1000/-	Rs 1001-2000/-	Rs. 2001-5000/-	Total
Collection of NTFP	10(55.55%)	06 (33.33%)	02(11.11%)	18(36%)
Animal Rearing	05(55.55%)	02(22.22%)	02(22.22%)	09(18%)
Labour	02(13.33%)	03(20%)	10(66.66%)	15(30%)
Agriculture	02(25%)	02(25%)	04(25%)	08(16%)
<b>Total</b>	19(38%)	13(26%)	18(36%)	50(100%)

(Source: Data collected by interview)

Further, preference among the people has been revealed has relation with income. For example, more illiterate respondents 18(36%) have been bound to accept collection of NTFP as their occupation. The detailed statistics has been shown in table no 5. Anyway their traditional pattern of livelihood affects the formal education of their children.

After careful analysis of the findings available on the basis of response and educational qualification of persons with agriculture, livestock domestication, labour and NTFP collection the null hypothesis i.e. there is no significant relation between present livelihood pattern of tribal of Pottangi village of Koraput and status of formal education is rejected. On the other hand its alternative hypothesis i.e. there is significant relation between present livelihood pattern of tribal of Pottangi village of Koraput and status of formal education is accepted.

### **Suggestion and Conclusion**

The study denoted to various types of livelihood components viz. crop based, wage based, forest based, horticulture based, migration based, service/business based and poultry based prevailing in the area. The studies have revealed the importance of farm sector in day to day engagement of a tribal household. Due to lack of availability of required resources, knowledge and inaccessibility to government help, tribal are lagging behind and various efforts of government are not reaching its core objectives and perform as per the mandate it is being designed. More focus should be given for sustainability and creating an ecosystem for the intervention. Strengthening of community level organization, better participation of tribal in them is a crucial aspect for better ownership and self-initiation for a better livelihood which is to be addressed carefully. Due to lack of income generation option often tribal migrate to nearby state and suffer in many fronts. Community mobilization could act as a strong tool to mobilize tribal for their entitlement getting benefits from various programme and accessing better livelihood in their own land. NTFP is also one of the important component of tribal livelihood, NTFP collector should be supported to provide with MSP by Tribal Development Co-operative Corporation Pvt. Ltd.(TDCC), access to formalize market and an identity as a NTFP collector. Various NTFP primary processing and packaging units should be encouraged through SHGs or other community based organization.

Promotion/development of various agro-forestry/ permanent-farming / crop models involving agro horticulture crops and forest species, crop improvement, crop replacement, crop intensification; conversion of podu land into terraced fields, and community forests, land development of forest land entitlement etc. are some other options which are needed to implemented in the area. Further, there should be awareness for education among the tribal in Pottangi. There should be launching of tribal supportive livelihood schemes in the Pottangi area. There should be an implementation of skill development program. There should be a good education as well as livelihood infrastructure in the area. There should be proper value to forest producers and improvement of the functioning of living and working conditions of tribal labour at Koraput district. It was observed consistently that there is a need to concentrate on the development of tribal labour working and living conditions such as an hour of works, timely payment, maternity benefit, health social rights etc. The Government should increase the employment opportunities of the tribal family members so that they can get good wages which will increase their monthly income and fulfill their basic needs. The government should emphasize more on the MGNREGA schemes which concerns people's need and more focus should also be given to their livelihood and excluded from mafia or contractor the wake of unawareness poverty and illiteracy.

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